



# ‘GREEN PATRIARCH’

“The Green Patriarch” Once Again Preaches  
Ideology Instead of the Gospel

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## By Helleniscope's Editorial Team

I was in my local Church this past Sunday and I could not believe my ears when the priest read and praised Patriarch Bartholomew's message for September 1, the beginning of the Indiction. The Church enters the new ecclesiastical year with prayers of thanksgiving and renewed commitment to Christ. Traditionally, this day—known as the Indiction—is a moment of repentance, of turning back to God, and of asking for His blessings upon the year ahead.

But this year, once again, Patriarch Bartholomew chose to substitute the voice of the Gospel with the rhetoric of globalist ideology. His message, delivered from Constantinople, is less a theological exhortation and more a political manifesto on environmentalism from top to bottom. Acting in such a way, he reinforced his image among the faithful as a paid actor in international politics – and he was widely perceived as such in his involvement in Ukraine but also elsewhere.



### A Mantle of “Applied Ecology” Instead of Orthodoxy

In his own words, Orthodoxy is “the eco-friendly form of Christianity” («Η Ὁρθοδοξία ... εἶναι ἡ οἰκοφιλική μορφή τοῦ Χριστιανισμοῦ»), and the life of the Church is nothing less than “applied ecology” («ἐφαρμοσμένη οἰκολογία»). He even claims that the proclamation of September 1 as a day of prayer for the environment was not a mere response to modern concerns, but “a consequence and extension of the life of the Church.”

Yet nowhere in his lengthy statement does he call for repentance in Christ, for holiness, or for the salvation of souls. The axis of the message is not the Cross and Resurrection but “sustainability,” “ecological repentance,” and “solidarity.” The Faith is emptied of its saving content and recast as a political tool.

# Ecumenism Disguised as Environmentalism

The Patriarch openly declares his intent to make ecology "*a central issue of inter-Christian and interreligious dialogue*" («εἰς τὴν ἀνάδειξιν τῆς οἰκολογικῆς θεματικῆς εἰς κεντρικὸν ζήτημα τοῦ διαχριστιανικοῦ καὶ τοῦ διαθρησκευτικοῦ διαλόγου»). He boasts of promoting "Christian eco-friendly principles" in "*international institutions, ecological organizations, scientific foundations, and civil society*."

This is the familiar ecumenist and globalist agenda that has marked his entire tenure. Instead of defending the truth of Orthodoxy against error, Bartholomew places the Church in the service of the United Nations, the World Economic Forum, and other secular bureaucracies. The Fathers warned against the Church being subsumed into worldly structures; Bartholomew enthusiastically embraces them.

## False Diagnosis of the Crisis

Perhaps most troubling is his dramatic proclamation: "*The future of life on our planet will either be ecological and peaceful—or nonexistent*" («Τό μέλλον τῆς ζωῆς εἰς τὸν πλανήτην μας ἢ θά εἶναι οἰκολογικόν καί εἰρηνικόν ἢ ἀνύπαρκτον»).

This kind of absolutist fearmongering belongs to failed environmental movements of the past fifty years, not to the mouth of a Patriarch. It completely ignores the true civilizational crisis of our time: collapsing birth rates, abortion, sterility, destruction of the family, apostasy, and moral decay.

Everywhere we look, populations are shrinking—not only in the West, but in China, Japan, Russia, and even parts of Africa. Entire nations face demographic suicide. Instead of calling Orthodox Christians to "be fruitful and multiply" (Gen. 1:28), to defend life and rebuild family, Bartholomew diverts attention to carbon emissions and climate slogans.

## Political Ideology in a Religious Mantle

Bartholomew himself boasts that the Patriarchate will continue to project its message "*within international institutions, ecological organizations, scientific foundations, and civil society*." («εἰς τὴν προβολήν ... ἐν τῷ πλαισίῳ διεθνῶν θεσμῶν, οἰκολογικῶν ὁργανώσεων, ἐπιστημονικῶν ἰδρυμάτων καί τῆς κοινωνίας τῶν πολιτῶν»).

This turns the Church into a lobbying group. The task of the Patriarchate becomes not shepherding souls but promoting political campaigns. This inversion is dangerous: the Gospel is no longer the measure of politics; politics becomes the measure of the Gospel. Orthodoxy, reduced to environmental activism, becomes indistinguishable from any secular NGO.

## Conclusion: Heresy Dressed in Green

The Indiction message of Patriarch Bartholomew is a tragic witness to his long drift away from Orthodoxy. Instead of repentance and salvation in Christ, he preaches "ecological repentance." Instead of theosis, he offers "sustainability." Instead of the Cross, he offers "solidarity."

At a moment when civilization itself is perishing through sterility and apostasy, the Patriarch of Constantinople has nothing to say about life, family, or holiness. He preaches a false gospel of ideology wrapped in religious clothing.



This is why many faithful rightly call him not the “Ecumenical Patriarch,” but the “**Green Patriarch**”—a hierarch who exchanges the riches of Orthodoxy for the currency of globalism, quite literally wrapping himself in green dollars instead of the mantle of Christ.

## Patristic Counterpoints: The Orthodox Vision of Creation

The Holy Fathers spoke powerfully about creation—but never in the politicized, alarmist way of Bartholomew.

- **St. Basil the Great** in his *Hexaemeron* taught that creation reveals the wisdom and glory of God, but that its proper order can only be perceived when man himself is purified through repentance. The beauty of the cosmos points us to the Creator, not to political slogans.
- **St. Maximus the Confessor** explained that the cosmos finds its fulfillment only in Christ, in whom “the whole creation is recapitulated.” It is not ecological programs but holiness of life that transfigures the world.
- **St. Symeon the New Theologian** described how even stones and trees appear filled with light to the sanctified person. True “ecological vision” comes from union with God, not from United Nations conferences.

**In other words, the authentic Orthodox approach to creation is profoundly theological and ascetical: man repents, becomes holy, and through him creation itself is healed and renewed. This is light-years away from the hollow environmentalism of the so-called “Green Patriarch.”**

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**Message of Ecumenical Patriarch Bartholomew for the Beginning of the Ecclesiastical Year  
(September 1st)**

"Most honorable brethren Hierarchs and blessed children in the Lord,

With the good pleasure of the all-giving God, today we enter the new ecclesiastical year, glorifying His heavenly name for the unbroken and abundant fruitfulness of the initiatives of His Holy Great Church in the area of the protection of creation. The Ecumenical Patriarchate not only recognized in due time the seriousness of environmental problems, but also turned attention to their causes, to their inner spiritual and moral roots, and proposed solutions on the basis of the Orthodox Eucharistic and ascetical ethos.

Orthodoxy, as faith, divine worship, and worldly witness, is the eco-friendly form of Christianity. In this sense, the proclamation of the feast of the Indiction as a Day of Prayer for the protection of the natural environment was not simply a reaction to the modern ecological crisis, but a consequence and extension of the life of the Church as 'applied ecology.' From the beginning, we declared the indivisibility of respect for creation and for the human person and highlighted the common root and interconnectedness of environmental and social problems. Alienation from God begets a possessive and exploitative stance and behavior towards both creation and fellow human beings, whereas life in Christ and according to Christ is the source of environmental sensitivity and philanthropic action. As the Lord said, 'Every good tree produces good fruit, but a bad tree produces bad fruit. A good tree cannot produce bad fruit, and a bad tree cannot produce good fruit' (Matt. 7:17-18).

Respect for spiritual values sharpens our discernment for what is good and what is to be done. Indifference to the Transcendent and the ensuing 'anthropomonism' leads to the imprisonment of man in earthly things, to the shrinking of his freedom into pragmatic choices and decisions, always bound up with superficial perceptions of things and with the identification of the good with the 'useful for the moment.' The current discourse about 'ecological repentance,' beyond the call to regret the ecological damage already done and to a radical change of mindset and behavior towards creation, also refers to the need to transcend the mistaken stance which sustains the view of the 'autonomy of the economy'—destructive for the natural environment—as the sole path to development, and which feeds the naïve belief in the ability of nature to perpetually rejuvenate itself despite human-generated burdens, such as the intensifying climate change and its destructive planetary consequences. To all this is added today the pandemonium of war cries, bombings, missiles, and explosions, which cover up the cries of the innocent victims of ruthless violence and the groaning of creation. The future of life on our planet will either be ecological and peaceful—or nonexistent.

The Ecumenical Patriarchate, together with its struggle for peace, justice, and solidarity, will continue to take the lead in the protection of nature, in making ecological issues central to inter-Christian and interreligious dialogue, in promoting the importance of Christian eco-friendly principles and traditions within the framework of international institutions, ecological organizations, scientific foundations, and civil society. We are convinced that cooperation in the field of ecology strengthens the sense of common responsibility for the course towards the future and creates new favorable prospects.

Returning to what we mentioned in a previous Message, we once again call upon the Eparchies of the Mother Church throughout the oikoumene, the parishes and the holy Monasteries, to develop coordinated actions and concrete interventions for the mobilization of the faithful, with an emphasis on the education of the new generation. The application of the ecological consequences of our faith in practice constitutes a decisive dimension of our Orthodox identity.

In this spirit, wishing all of you a prosperous and fruitful new ecclesiastical year in good and God-pleasing works, we call upon the children of the Holy Great Church of Christ throughout the world to live in an eco-friendly and brotherly manner, to pray for creation and for peace, to struggle for the integrity of the natural environment and for sustainability, as well as for the establishment of a culture of solidarity. And we invoke upon you, through the intercessions and protection of the Most Holy Theotokos Pammakaristos, the life-giving grace and great mercy of the Almighty Creator of all and All-merciful God of love.

Blessed ecclesiastical year, brethren and children in the Lord!

September 1st, [2025]

† Bartholomew of Constantinople  
fervent intercessor before God for you all.”

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ΜΗΝΥΜΑ ΠΑΤ. ΒΑΡΘΟΛΟΜΑΙΟΥ ΓΙΑ ΤΗΝ ΑΡΧΗ ΤΗΣ ΙΝΔΙΚΤΟΥ

«Τιμώτατοι ἀδελφοί Ἱεράρχαι καί τέκνα ἐν Κυρίῳ εὐλογημένα,

Εὐδοκοῦντος τοῦ πανδώρου Θεοῦ, εἰσερχόμεθα σήμερον εἰς τὸ νέον ἐκκλησιαστικόν ἔτος, δοξολογούντες τὸ ὑπερουράνιον ὄνομα Αὐτοῦ διὰ τὴν ἀδιάσπαστον δαψιλὴν καρποφορίαν τῶν πρωτοβουλιῶν τῆς Ἁγίας Αὐτοῦ Μεγάλης Ἐκκλησίας εἰς τὸν χώρον τῆς προστασίας τῆς κτίσεως. Τὸ Οἰκουμενικὸν Πατριαρχεῖον ὄχι μόνον ἐπεσήμανεν ἐγκαίρως τὴν σοβαρότητα τῶν περιβαλλοντικῶν προβλημάτων, ἀλλὰ ἔστρεψε τὴν προσοχὴν εἰς τὰ αἰτίαι των, εἰς τὰς ἐσωτερικάς, πνευματικάς καὶ ἠθικάς καταβολάς των, καὶ προέτεινε λύσεις ἐπὶ τῇ βάσει τοῦ Ὁρθοδόξου ευχαριστιακοῦ καὶ ἀσκητικοῦ ἤθους.

Ἡ Ὁρθοδοξία ὡς πίστις, θεία λατρεία καὶ ἐγκόσμιος μαρτυρία εἶναι ἡ οἰκοφιλικὴ μορφή τοῦ Χριστιανισμοῦ. Ἐν τῇ ἐννοίᾳ ταύτῃ, ἡ ἀνακήρυξις τῆς ἐορτῆς τῆς Ἰνδίκτου εἰς Ἡμέραν προσευχῆς ὑπὲρ τῆς προστασίας τοῦ φυσικοῦ περιβάλλοντος δὲν ὑπῆρξεν ἀπλῶς ἀντίδρασις εἰς τὴν σύγχρονον οἰκολογικὴν κρίσιν, ἀλλὰ συνέπεια καὶ προέκτασις τῆς ζωῆς τῆς Ἐκκλησίας ὡς «ἐφηρμοσμένης οἰκολογίας». Ἐξ ἀρχῆς διεκηρύξαμεν καὶ τὸ ἀδιαίρετον τοῦ σεβασμοῦ τῆς δημιουργίας καὶ τοῦ ἀνθρωπίνου προσώπου καὶ ἀνεδείξαμεν τὴν κοινὴν ρίζαν καὶ τὴν ἀλληλουχίαν περιβαλλοντικῶν καὶ κοινωνικῶν προβλημάτων. Ἡ ἀπομάκρυνσις ἀπὸ τὸν Θεόν γεννᾷ τὴν κτητικὴν καὶ ἐκμεταλλευτικὴν στάσιν καὶ συμπεριφορὰν ἔναντι τῆς κτίσεως καὶ τοῦ συνανθρώπου, ἐνῶ ἡ ἐν Χριστῷ καὶ κατὰ Χριστὸν ζωὴ εἶναι πηγὴ περιβαλλοντικῆς εὐαισθησίας καὶ φιλανθρώπου δράσεως. Συμφώνως πρὸς τὸν Κυριακὸν λόγον, «πᾶν δένδρον ἀγαθὸν καρποῦς καλοῦς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροῦς ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν καρποῦς πονηροῦς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποῦς καλοῦς ποιεῖν» (Ματθ. ζ', 17 – 18).

Ὁ σεβασμός τῶν πνευματικῶν ἀξιών, ὁξύνει τὸ αἰσθητήριόν μας διὰ τὸ ἀγαθὸν καὶ τὸ πρακτέον. Ἡ ἀδιαφορία διὰ τὸ Ὑπερβατικὸν καὶ ὁ συνακόλουθος «ἀνθρωπομονισμός» ὁδηγοῦν εἰς ἐγκλωβισμόν τοῦ ἀνθρώπου εἰς τὰ γεῶδη, εἰς συρρίκνωσιν τῆς ἐλευθερίας του εἰς πραγματιστικὰς ἐπιλογὰς καὶ ἀποφάσεις, συνυφασμένας πάντοτε μὲ ἐπιφανειακὰς θεωρήσεις τῶν πραγμάτων καὶ μὲ τὴν ταύτισιν τοῦ ἀγαθοῦ μὲ τὸ «περιστασιακῶς χρήσιμον». Ὁ ἐπίκαιρος λόγος περὶ «οἰκολογικῆς μετανοίας», πέραν τῆς κλήσεως εἰς μεταμέλειαν διὰ τὴν ἐπιτελεσθεῖσαν οἰκολογικὴν ζημίαν καὶ εἰς ριζικὴν ἀλλαγὴν νοοτροπίας καὶ συμπεριφορᾶς ἔναντι τῆς δημιουργίας, ἀναφέρεται καὶ εἰς τὴν ἀνάγκην ὑπερβάσεως τῆς σφαλερᾶς τοποθετήσεως, ἡ ὁποία στηρίζει τὴν θεώρησιν τῆς καταστροφικῆς διὰ τὸ φυσικὸν περιβάλλον «ἰδιονομίας τῆς οἰκονομίας» ὡς μονοδρόμου πρὸς τὴν ἀνάπτυξιν, καὶ τροφοδοτεῖ τὴν ἀφελῆ πίστιν εἰς τὴν δυνατότητα τῆς φύσεως νὰ ἀναζωογονῆται ἀφ' ἑαυτῆς εἰς τὸ διηνεκές, παρὰ τὰς ἀνθρωπογενεῖς ἐπιβαρύνσεις της, ὡς ἡ ἐντεινομένη κλιματικὴ ἀλλαγὴ καὶ αἱ καταστροφικαὶ πλανητικαὶ συνέπειαι της. Εἰς ὅλα αὐτὰ προστίθεται σήμερον τὸ πανδαιμόνιον τῶν πολεμικῶν ἰαχῶν, τῶν βομβαρδισμῶν, τῶν πυραύλων καὶ τῶν ἐκρήξεων, τὸ ὁποῖον ἐπικαλύπτει τὴν κραυγὴν τῶν ἀθῶων θυμάτων τῆς ἀνηλεοῦς βίας καὶ τοῦ στεναγμοῦ τῆς δημιουργίας. Τὸ μέλλον τῆς ζωῆς εἰς τὸν πλανήτην μας ἢ θὰ εἶναι οἰκολογικὸν καὶ εἰρηνικὸν ἢ ἀνύπαρκτον.

Τὸ Οἰκουμενικὸν Πατριαρχεῖον, ὁμοῦ μετὰ τοῦ ἀγῶνος διὰ τὴν εἰρήνην, τὴν δικαιοσύνην καὶ τὴν ἀλληλεγγύην, θὰ συνεχίσῃ νὰ πρωτοστατῇ εἰς τὴν προστασίαν τῆς φύσεως, εἰς τὴν ἀνάδειξιν τῆς οἰκολογικῆς θεματικῆς εἰς κεντρικὸν ζήτημα τοῦ διαχριστιανικοῦ καὶ τοῦ διαθρησκειακοῦ διαλόγου, εἰς τὴν προβολὴν τῆς σημασίας τῶν χριστιανικῶν οἰκοφιλικῶν ἀρχῶν καὶ παραδόσεων ἐν τῷ πλαισίῳ





διεθνών θεσμών, οικολογικών οργανώσεων, επιστημονικών ιδρυμάτων και της κοινωνίας των πολιτών. Είμεθα βέβαιοι ότι η σύμπραξις εις τόν τομέα της οικολογίας ενισχύει τήν αίσθησιν της κοινής ευθύνης διά τήν πορείαν πρὸς τὸ μέλλον καὶ δημιουργεῖ νέας εὐνοϊκὰς προοπτικὰς.

Ἐπανερχόμενοι εἰς ὅσα ἀνεφέρομεν εἰς παλαιότερον Μήνυμά μας, καλοῦμεν ἐκ νέου τὰς ἀνὰ τήν οἰκουμένην Ἐπαρχίας της Μητρος Ἐκκλησίας, τὰς ἐνορίας καὶ τὰς ἱεράς Μονάς, νά ἀναπτύξουν συντονισμένας δράσεις καὶ συγκεκριμένας παρεμ-βάσεις διά τήν κινητοποίησιν τῶν πιστῶν, μετ' ἐμφάσεως εἰς τήν διαπαιδαγώγησιν της νέας γενεᾶς. Ἡ ἐφαρμογή τῶν οικολογικῶν συνεπειῶν της πίστεώς μας ἐν τῇ πράξει ἀποτελεῖ καθοριστικὴν διάστασιν της Ὁρθοδόξου ἡμῶν ἰδιοπροσωπίας.

Ἐν τῷ πνεύματι τούτῳ, εὐχόμενοι πρὸς πάντας ὑμᾶς αἴσιον καὶ πολύκαρπον ἐν ἔργοις ἀγαθοῖς καὶ θεαρέστοις τὸν νέον ἐκκλησιαστικὸν ἐνιαυτὸν, καλοῦμεν τὰ ἀνὰ τήν ὑφήλιον τέκνα της Ἀγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας νά ζοῦν οἰκοφιλικῶς καὶ φιλαδέλφως, νά προσεύχωνται διά τήν κτίσιν καὶ τήν εἰρήνην, νά ἀγωνίζωνται διά τήν ἀκεραιότητα τοῦ φυσικοῦ περιβάλλοντος καὶ τήν ἀειφορίαν, καθὼς καὶ διά τήν ἐμπέδωσιν τοῦ πολιτισμοῦ της ἀλληλεγγύης, καὶ ἐπικαλούμεθα ἐφ' ὑμᾶς, μεσιτεῖα καὶ προστασία της Παναγίας Θεοτόκου της Παμμακαρίστου, τήν ζεῖδωρον χάριν καὶ τὸ μέγα ἔλεος τοῦ πανσθενοῦς Κτίστου τῶν ἀπάντων καὶ παντελεήμονος Θεοῦ της ἀγάπης.

Εὐλογημένον ἐκκλησιαστικὸν ἔτος, ἀδελφοί καὶ τέκνα ἐν Κυρίῳ!

*„βκε΄ Σεπτεμβρίου α΄*

*Ὁ Κωνσταντινουπόλεως*

*διάπυρος πρὸς Θεὸν εὐχέτης πάντων ὑμῶν»*